DR. BELLOWS ON THE EVANGELICAL ALLI-

ES ATTITUDE TOWARD ROMAN CATHOLICS AND LIB-MRAL CHRISTIANS—THE RELATIONS OF ROMANISM AND PROTESTANTISM-PRACTICAL STEPS TOWARD REAL CHRISTIAN ALLIANCE-PLATFORM OF THE EVANGELICAL ALLIANCE DISCUSSED-ITS TENETS REPUDIATED AS DISHONORING TO GOD AND CON-TRARY TO REASON—THE TRUE ALLIANCE OF CHRISTIANS LARGER THAN THE EVANGELICAL

The following is the sermon preached by the Rev. Dr. Henry W. Bellows, in All Souls' Church, last Sunday evening, on the "Real Alliance of Chris-tians," and called out by the exclusion of Unitarians from the councils of the Evangelical Alliance :

From the councils of the Evangelical Armador.

Per by one spirit are we all builted into one body, whether we be low or Gentiles, whether we be bod or free; and have been all made to draw into one spirit—[1. Cor. rii. 13.

Paul's noble doctrine is that a common Christ-spirit—that is, a spirit of love for God and man, a love for Christ as the example and pattern of all gentleness, suf-fering for others, forbearance and mercy, and a glory in rent education, prejudices, stations-such as Jews then, Romanists and Protestants, Trinitarians and Unitarians, Churchmen and Independents, Conformists and Nepconformists! I am afraid that this noble apostolic eirine has been recently, in part, forgotten, even in the very hour when it has been in so many respects glorigrounds of a real alliance are, such as Paul would ap-prove, and how far the fundamental principles of the Evangelical Alliance are consistent with fit Let me say, first, frankly and heartily, how truly I rejoice in e general temper, the fine ability, the earnest zeal of the Evangelical Alliance, which to-night closes its splendid and most successful meetings in this city. I could spend the whole evening in praising its general man-Apostles' first reneral council at Jerusalem. But it is my duty, as a representative and gauctian of a more liberal and, as I think, more spostolic and Christian faith, to show in what respect it fails to meet the largest want, or to come up to the fall stature of the measure of Christian charity and an all-comprehending unity. I believe it has actionsly failed in that part of its policy which is exclusive and narrow, and behind the actual feeling of thousands of good Christians, and I will try to show in what its failures ite. I begin with its attitude toward the Roman Catholics. I believe that a real alliance exists among Christians in our day, much larger, freer, more Apostolic and Christike than any which has found expression in our greatest councils, Catholic or Protestant. A large part of the alleged differences and oppositions of religious opinion in a community like our own, free to read, think, act, live, and worship, are superficial, formal, relies of the past, and have little in them that disturbs essential peace and concord.

most radical of all-that between Romanism and stestantism-which has attracted so much attention frem the Alliance, has lost its living issues in great part this country. Where power is still in the hands of an

in this country. Where power is still in the hands of an hereditary and titled class, and the State can and does centrol religious institutions, it is a matter of the utmost importance what church, Roman or Processant, obtains control of the State. But in America, where the people control the State, is at in America, where the people control the State; are themselves the State and the government, nothing but the actual conversion of the majority of the people to Romanism could give it an under or determining influence.

If it could convince the majority of our people of its exclusive truth, of course they would hone it and embody it more or less in their political institutions; but in order to do that Romanism must adapt itself to the character and circumstances of our people in a degree that would really make it only another form of Protestantism. That is exactly what the Old Statholes, the new party created by the extravagance of the late Ecumenical Council at Rome, are doing, or have done, in Germany, Envaria, and Switzerland. There is nothing to choose between them and orthodox Protestants. Besides, practically, it is not the Romanism or Catholicism of our poorer Irish, German, or Southern European population that threatens our religious freedom, but only their ignorance and mistaken notions of political liberty. Educate them, Americanoize them, and although they may continue to hold fast to their Romanism, they prove to be excellent olizions and good Christians, who are just as much opposed to persecution or exclusive claims on the State, just as little willing to distarb or everthrow religious liberty, or our republican form of government, as we are. The folly which would band together all Protestants against all Romanists in our day and country is, just as great and futile as that which would band all Romanists against all Romanists in our day and country is that the mitalligence, the worth, the old spirit of the Roman Christian influence, which Protestant Christianity may be, without processing that the

You observe, I dare say, the steady growth of the costly and beautiful Roman Catholic Cathedral on the very choicest site of the city, probably to be the most supersive, ambitious and splendid building, ecclesiastical or otherwise, on this continent; and perhaps you say, what a proof of the courage, wealth, and religings power and influence of Catholicism! But I look at it from a very different point, of view. I remember that there is hardly a city of a hundred thousand people on the whole European continent that has not a cathedral built from three to eight centuries ago, compared with which this when finished will be second or third rate! I recollect, too, how it is built—largely from the contributions exacted often from very unwilling, but still submissive servant girls; that it is built in a city that is occapied largely by emigrants, at least one-third part foman Catholic, built by foreign blood, in a foreign spirit, and by aliens to our customs and ideas, who are gradually becoming leavened with them. Instead of wontering at this cathedral, I wonder not more than at the Temple at Nauvoo or in Sait Lake City, where foreign ignorance and native craft have raised a monument to the grossest and least vital and most ephemeral of faiths. I say this cathedral is an anachronism and all its parallels in our American cities; they show only what hold Romanism still has on those who brought it from foreign lands, and not at all what strength it has to stand our elimate and survive a certary of American schooling and free life. Meanwhile Roman Catholicism is useful in ministering to the millions of enigracts whom our country has attracted. It has, besides its crude masses, noble, intelligent men and wonen in it and of it, kept largely by its old prestige and its asthetic attractions, and many by better reasons. But, I have no fear of it, and regard the apprehensions of those who have been representing it as a principal source of immerality and vice and irreligion, with entire dissent. It rather restrains the vice and grossness and vicence of its ignorant masses in a way that Protestants have no equally successful means of using toward similar classes of roughs and crade hum expensive, ambitious and splendid building, ecclesiastical or otherwise, on this continent; and perhaps you

But how much more true is it, that there is a substan-tial truce of ill-feeling and a unity of influence among the Protestant sects of this country which is not represented by their creeds or their outward fellowship, and ed by their creeds or their outward fellowship, and which evangencial alliances, or liberal associations, do not much forward, and perhaps even misrepresent. We have I dare not say how many forms of orthodox confessions in this country; perhaps a hundred—a hundred different classes of opinion is matters of worship of statements of belief. Many of these sects de not commune with each other in the formal celebration of the Lord's supper. But suppose they don't! What does it prove except the existence of some croteste, caprice, or partiality, having its root generally in a bigoted local, theological training, or some love of leadership, or some sense of rivalry, or some pride of opinion! We call such people birots or fantates, but they are often most excellent people to live with and trade with; good neighbors, kind friends, admirable Christians in their practical lives, but simply from limitations of mind and training, narrow, conceited, prejudiced, or mortaling, narrow, conceited, prejudiced, or mortaling narrow. Conceited prejudiced, or mortaling narrow, conceited, prejudiced, or mortaling narrow. Conceited prejudiced, prejudiced, or mortaling narrow, conceited, prejudiced, or non-control narrow, conceited, prejudiced, or non which evangelical alliances, or liberal associations, do I have known thousands of people who thought God was going to punish millions of their neighbors and fellow-citizens in an eternal hell of life, who were as four and tender to the sick and the alleged enemies of God as if they had been angels. Now, I say, that the follogical statements which divide Protestants cannot theological statements. Christian its too strong for its Caristian statements. Christianity is too strong for its checkless and expect them to keep their place and bear only them and expect them to keep their place and bear only them and expect them to keep their place and bear only the food of unknown gatherers. Whenever there is any the food of unknown gatherers. The food of unknown gatherers are not verbally inspired, and that the fearned whi

as that the Evangelical Alliance has published, and so indicate what Christians are expected to stand by. But when they come together, all the leaders will begin to medify, to hedge, to enlarge, to sweep away the fences, to deny, he exclusive snirit, and to foreshadow, or rather, suppress the existence of a charity, a hope, a faith which is infinitely above the platform publicly laid down as fundamental. What intelligent observer or reader can fail to confess that what is ebjectionable and exclusive and separating in the avowed creed of this Alliance is not what is most real, vital, and effective in it. All that is vital is love and reverence and yearning toward Jesus Christ, a desire to communicate His temper and spirit, His hope and His holiness. What is the Trinity, the Vicarious Atonement, the Judgment Day, and the verdict of rum for all converted souls—what is the alleged Deity of Christ compared with the universal longing to see the world obedient to His precepts, and filled with His spirit! Is not this unity existent in spite of the formal diversions and separating dogmas! Doubtless this recent meeting has served to show it and to increase it.

FRACTICAL EFFORTS TOWARD REAL CHRISTIAN ALMACE.

If I were saked how the Evangelical Alliance could prove that it was more in earnest than the rest of the world for practical union, and had some other than a entimental union at heart, I would say: 1. You are loud in deploring sectarianism and division. Prove your charity and faith then by meeting the only serious evils they produce in a practical way. Thus, here are thousands of small towns and communities unable to support well, say four, three, or leven two churches, but a sectarian spirit still insists upon having two, three, four meager, willed, melancholy churches of different personasions, all alike futile, and struggling, and keeping up practical enmitties, and manding and mutilating the body of Christ, beside debasing the wretchedly paid and discouraged ministers, who starve and dwindle by over-multiplication, and inadequate sphere and support. Let the spirit of charity, the spirit of the Alhance incite or advise these Christians all to unite about the largest nucleus of a Christian sect there is in any given town, if the Episcopal about that, or Presbyterian, or Methodiat—about that which eyer is strongest, and all give it a generous and united support. Where there is abundance of people and means to colonize and create another independent church let all give the next largest sect of Cristians a chance. In this way good solid churches would grow, and an able, learned, and well-supported minister be restored, and sectarianism be practically reboked. Any less practical form of union than this is essentially increly playing at agreement.

2. The benevolent and charitable and vice and crime repressing agencies of our great cities are now largely wasted by mutual jealousy and doubling and trebling over the sume district and persons, by the reluctance of sects to admit the unimpeded sway of rival denominations. But if union means anything, and the Evangelical Alliance means anything, these sects ought to reloice in each other's cold works, and to favor to the utmost each other's efficiency. Let then the great sects—I do not ask that we should be counted in—come together and district the city out into saitable fields of benevolent and charitable or missionary work, and are to leave the Episcopalians in charge of loud in deploring sectarianism and division. Prove your charity and faith then by meeting the only serious

THE EXCLUSION OF THE LIBERAL CHRISTIANS FROM THE As to the exclusion which Unitarian and other Liberal Christians have suffered from the Evangeheal Alliance, I do not believe it represents even the inmost

the denominations they represent. Really, we have been shut out because our tendencies are so generally felt, and are so active in the orthodox church, that it was hardly safe and prudent to confess to all the world that the old wall of partition had so far fallen down, and could not be rebuilt. That is the real fact. The dominant and living ideas in the orthodox church to-day are largely our ideas, and not the old orthodox dogmas. These has have not been surrendered; they are not forgotten, they are not discowned, and they are not the ortendily or consciously disbelieved. But they are on the dead side of people's brains and hearts. They do not enter into the practical circulation of their living thoughts; they are not the vital ideas from which they move. You see how it is with our great popular preachers of the Evangelical school. They preach mostly just what you are accustomed to call Liberal Christianity. It is in the air and blood and experience of our time. The people need it, and will have it. But they don't want it labeled, or they prefer it even with the old label left on. Now, you may say, how inconsistent, unprincipled, illogical, these liberal orthodox men are, who have Liberal Christianity in their hearts and mouths and an orthodox creed in their drawer or in the back of their heads, which from time to time they bring out and read or even preach, perhaps, with occasional violence; there is no necessary want of honesty is all this. We all have dead sides to our minds and hearts, as well as itimg ones. Things and people once interested us, and drew our affections and occupied our time and involved us in active professions, that have lost their power in our hearts by change in time, place and feeling. But we cannot wholly forget them. We keep the memorials of friendships that have been superseded or affections outgrown. But they are not our present-epifuse of life or our present choice. They are not flying, out they must be builed, but only kept in ice. It is evidently so, in part, with the planks in the denominations they represent. Really, we have

per. It being, however, distinctly declared that this brief summary is not to

PLATFORM OF THE ALLIANCE DISCUSSED. The clause appended pretty much neutralizes all that precedes it. But the articles themselves are not, with exceptions, living articles. "The Divine inspiration, authority and sufficiency of the Scriptures," is designed to hide the fact that the whole theological world is debatting and distrusting all intherto received ideas of inspiration, all hitherto received ideas of anthority, and of sufficiency." The right and duty of private judgment in the interpretation of the Scriptures is indeed a giorious' statement: but how much has orthodoxy really recognized the right and entored the duty! Nay, is it not in spite of orthodoxy and its social and spritual basis that we have dared to exercise the right or fulfill the duty! And are not the fundamentals which follow themselves a violent restriction of the right! Who will dare to interpret the Scriptures freely if he is expected, under social and ecclesiastical penattics, to arrive at the conclusions in these fundamentals! For instance, I accept the doctrine of the right and duty of private judgment in the interpretation of the Scriptures; and I deny that the Scriptures teach a Trinity of persons in the Unity of the Godhead—the third article of the platform: I deny that they teach the inter depravity of human nature in consequence of the fall—the fourth article; that they teach the Incarnation of the Son of God and the Atonement, in the sense in which those words are used—that is as implying the prefixitence of Christ as a divine person, and the wrath of a God that needed to be appeased—which is the substance of the fifth article; I deny "the justification of the Sinner by faith alone," which is the substance of the fifth article; I deny "the justification of the sinner by faith alone," which is the substance of the fifth article; and I deny the work of the Holy Spirit in the conversion and sanctification of the sinner, if it means that the Holy Spirit in the conversion and sanctification of the sinner, if it means that the Holy Spirit in the conversion of the sinner by faith alone," which is the soil, and I deny the what I believe in the tenses that is changed and that part of their lives called secular in the circlit article what I believe and disbelieve in the dermal blessedness of to hide the fact that the whole theological world is de-bating and distructing all hitherto received ideas of in-INSPIRATION OF THE SCRIPTURES—THE RIGHT OF PRIVATE JUDGMENT.

"The Divine Inspiration, Authority, and Sufficiency of

"The Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures." Of course, this in some sense is received by orthodox and heterodox; but not in the way in which the Reformed churches received it. They taught the verbal and plenary inspiration of the Scriptures, the absolute authority of all parts of the Bible;

admits in the second article, which is, I believe, the only absolutely true and defensible article in the whole platform. This all Protestants agrees in proclaiming, but perhaps none are wholly and absolutely faithful to it. It is usually and appractically interpreted into quite a difficult thing—that is, the right to interpret the Scriptures up to the point where the interpretation does not deny the articles of creeds which each Church has adopted. The English Church, strangely enough, is probably mere consistent in its allowance than any other Church in the world, except our own. But neither they nor we are whofy tolerant and faithful to the principle. We follow with social suspicious those who adopt from strictly a conviction, broader and freer view than our own; whereas we ought to say and to feel that if a man lives a Christian life and professes to be a behever in Christianity and a reverer of the Scriptures, and his opinions, if private, are wholly his own business; if made public we may argue with them, we may dislike or disapprove them, or better still disprove them, and it is our duty to do so—bat we have no right to refuse either the Christian asme or Christian fellowship to the man who claims it, and has the spirit and the obstractor of a Christia in his daily life and conversation. Nor have we a right to say that with any theoretical views, however peroneous, he capnot be a Christian.

UNITY OF THE GODREAD-THE INCARNATION OF CHRIST. persons therein" is a proposition which, in my judg-ment, contradicts itself. If we believe the first part we person means is a separate consciousness, life, and

ligion at its very core; it muddles the stream at the fountain-head. The trinity is an invention of platonizing philosophers in the Alexandrian Church, and was never taught by Christ or known by the Apostles.

4. "The utter depravity of human nature in consequence of the fall; is another statement fabulous and purrile in origin and terms, unknown to Christ or the Evangelists, an inference from Paul's rhetoric, confrary to all observation and experience, bittle more believed in a plain sense by intelligent orthodox people in our day than by ourselves. Moreover, it is a loose and immoral doctrine so far as it is believed. It excases an by putting its origin on our nature and predecessors, and not in our own consciences and wills. It confuses the sense of responsibility, and makes men underrate their own powers of obedience and obligations to keep their fives creed and pure. There is depravity enough in the world, and fearful depravity, but total depravity no human being ever saw or feit. If it existed it could have the five the content of the sense of the sense of responsibility, and makes men underrate the five theory of the sense of responsibility, and makes men underrate their own powers of obedience and obligations to keep their fives creed and pure. There is depravity enough in the world, and fearful depravity, but total depravity no human being ever saw or feit. If it existed it could have the five the five of the sense of the sense

in the worn, and loss are reply. He existed it could never know itself, any more than a beast can know it is a beast!

Again. 5. "The Incarnation of the Son of God, his Work of Atonement for the Sins of Mankind, and His Mediatorial intercession and Reign." This is the fifth article, and it is not too much to say that it is languase, technical traditional, and dead, which arouses in practical minds only ideas which confuse and perpict the plain object of Christianity. In any other sense than that in which all souls, being made in God's image, are mearnations of God and Christ, only more so as he was the purest, brightest, sweetest Image of God, any soul ever presented in human flesh can be intelligibly called the Incarnation of the Son of God. The word "atonement," only once used in our Englah Scriptures, has been allowed to grow into an importance that child not be increased if it covered the whole New Testament, and it crowds our much more impertant ideas. The import, as popularly used, is precisally contrary to the New Testament use of the word. That presents Christ as living and dying to reconcile man to God; that is to make mas know, love, and obey his Maker. The Evangeheal Alliance in its use of it-following the Reformation and the Catholic-idea bothwould perpetuate the false and mischlevous idea, that God needed to be reconciled to us, made willing to forgive, reinterested in us, after being allenated from the race; propitiated and won over to our side! This is the remnant of an old, fearfully-rooted superstition, which in all false religious has darkened over the face of God as a loving friend and father. The Gospel came to bring good news, or to teach men that God loved singers, was willing to save them, and to do it required no change in his own mind or feelings, out only in their lives and hearts. This is what the doctrine of the Lournation and the doctrine of the Atonement have long and obstinately prevented many men from seeing and feeling. And it is contrary to truth, to Scripture, to common scuse,

another radical error, which has been enormously unfavorable to practical morality. It is just what people mental emotions above good solid work for man's im-provement and happiness and virtue would desire to bethe proof of faith. Man is saved essentially by neither faith nor works, and never by their separation from each other, but by the grace of God—that is, by the free gift of eternal life; but this gift is conditioned on obscience.

7. "The work of the Holy Spirit in the conversion a snetification of the sinner" contains a truth of utmost importance. But when the Holy Spirit is not to speak through anything but our consciousness; wit is not recognized as the perpetual voice of God in nature; when it is made a person separate from Go and is supposed to have a special work other than Go continuous work in the enhightenment of our hearts, his ever pleading, warning and comforting spirit in overy souls, it is a misleading, undenable, and disastrepresentation, which is practically of little force w thoughtful, honest, and courageous minds, that face treal facts of their spiritual life.

istence of a iast day of judgment over when Christ is to preside in person we reject as a mere abuse of putorial language, conveying ideas incredible or not in accordance with the broad teachings of God's Supremacy as Judge and of the perpetual judgment, going on in his government. It is just as credible that a human government should be able to reserve its dealings with vice and erime to the end of its existence, leaving all criminals untired, impunished, uncondemned, as their erimes occur, as that God should. God's moral government keeps an always open court, and the principles of the Gospel are the principles on which it is and ever has been administered. The judgment day is perpetual. Every day is the last day, and Christ is Judge only because beforehand he announces the principles of God's judgments. The electral punishment of the wicked is true in this respect, that wickedness is punished as long as it lasts in all worlds; but that God, after a certain crists, compels people to be wicked forever that he may punish them forever, or allows no farther opportunity for repentance or return to obedience after the great probation of a life, which is often passed in heathen darkness, and is comparatively ignorant, providentially blind, and immoval, is so shocking that only indolence and custom and secret doubt of its possibility allows it to be professed. It could not be believed by sane men if it were taught for the first time to-day by an angel dropped from heaven. It is a perversion of poetical exalted, Oriental language, originally spoken not to plant such a territle proposition as this in men's muds, but only to stimulate dull consciences by the terrors of the consequences of vice and sin.

"The Divine institution of the Coristian ministry, and the obligation and perpetuity of the ordinances of bap-

d sin.

The Divine institution of the Christian ministry, and and sin.

"The Divine institution of the Christian-ministry, and the obligation and perpetuity of the ordinances of bartism and the Lord's Supper," we receive, but not in any slavish and technical sense. We accept none of the sacerdotal ideas connected with ordination. The ministry is a vocation which has its authority and warrant in the inward call men feel to follow Christ in teaching God's will and proclaiming his love, and persuading sinners to return to duty. The minister is complete without any outward ordination. Any man who has the inward call is a priest already. The outward forms are useful to order, and should not be abandoned, but they may easily pass into superstitions. None can value more the rites of baptism and the Lord's Supper than we do, as beautiful, tender, holy rites, essential to the edit ward order and perpetuity of Christian institutions. May they never be forgotten or neglected! But to put into them, or upon them, a virtue separate from that moral and spiritual purport—a value which inheres in the rites, and not in their spiritual and symbolic reception and use—is downright superstition, and is wholly opposed to Christ's will and the spirit of His religion.

THE PLATFORM CONDEMNED AS DISHONGRING 10 GOD THE PLATFORM CONDEMNED AS DISHONORING TO GOD

AND CONTRARY TO REASON.

Thus I have plainly dealt with the platform of the Evangelical Alliance—in a cursory manner, and only in the way of counter statement—as it does not itself argue, but assumes its positions. I declare that my con-sciousness as a Christian, a follower, lover and servant argue, but assumes its positions. I declare that my consciousness as a Christian, a follower, lover and servant of Jesus Christ, repudiates these fundamentals as dishonoring to God, reproachful of our nature, contrary to reason, exaggerations of Scripture, fatal to any permanent hold of Christianity, and, next to the baser passions and appetities, the chief source of skepticism and superstition. It is against skepticism and superstition, against Romanism as the type of one and Ilberal Christianity as the type of the 6ther, that the Alliance has directed all its aggressive force. But the chief skepticism with which it charges literature, science, philosophy, the press, and the whole tendencies of the times, is merely the skepticism felt for its own platform—which half fix own speakers have in essence reputaisted in their speeches, never formally, but by the sprit of their addresses. Which is most likely to be wrong and behindhand—a platform of technical, ecclesiastical, medieval, scholastic propositions, or the general mind and tompar of an age peculiarly active, free, inquisitive, carnest, and thorough! They give sup their cause, an its doctrinal basis, when they acknowledge that the sprit of their Skepticism is very largely merely new and glorious light; what they brand as infidelity is a broader, sweeter, nobler, more assured faith in God; what they call the pride of Reason is only the recognition of God's Reason in Humanity; what they call rejecting Christ is merely rejecting their imperfect, extravagant, and in a manner unspiritual conception of Christ, whom they discrown even the Almighty God to put into His Father's and His sovereign's everlasting seat. We mean to bonor Christ by honoring Christ's own account of himself, and by worshiping His God and our God, His Father and His sovereign's everlasting seat. We mean to bonor Christ by honoring Christ's own account of himself, and by worshiping His God and our God, His Father and His sovereigns of the remained of the kingdom of his sea, they have had. But a

CURRENT DISCUSSION.

GOVERNMENT EXPENDITURES.

AN UNPLEASANT POSSIBILITY.

From The New Hoven Register.

THE TRIBUNE, in an article entitled "Serion The Tribune, in an article entitled "Serious Business for Congress," save that "from the first of Sentember to the beginning of the new year, the Secretary of the Treasury will be required to pay out gold to the amount of one hundred and twenty-four millions of dollars, while the coin resources of the treasury up to the first day of January are estimated at one hundred and twenty-taree millions, including the Alabama award." This is a rather starting statement, and there are many who would be giad to have it refuted if it can be. In this statement the custom receipts are set down at lifty millions, which is certainly a liberal estimate. The result will be that the United States Government will be compelled "to resort again, as in war times, to the paper mills and printing presses to pay its running expenses," according to the same authority. We think that the situation is not as graye as has been represented. Printing presses running night and day to supply the Government with funds to pay its ordinary expenses is not a pleasant possibility to contemplate.

A STARTLING EXHIBIT.

A STARTLING EXHIBIT.

Prove The Memphis Appeal.

In another column we publish an article from The New-York Triburs that is startling indeed. It the figures there in given and facts stated be true, and that they are we have no reason to doubt, it may be that they are we have no reason to doubt, it may be that the preases of the Treasury will be set to work again to make up a possible deficiency growing out of the inefficiency and mismanagement of the most important department of the Government. The figures, as they are given by The Thirmurk, read as if prepared by one who has an intimate acquaintance with the affairs of the form the lat of January there will be a deficit of nearly a million, with but little chames for much from the contonies or revenue departments before the first of the following quarter. So much for a Treasurer who has allowed binself to be manipulated and controlled by a speculating syndicate, and lent himself to the purposes of the ring which has run Grant and the Government. "How long, O Lord, how long!" A STARTLING EXHIBIT.

THE ONLY REMEDY.

THE ONLY REMEDY.

From The Richmond Dispatch.

THE NEW-YORK TRIBUNE states that the currency payments of the Government amount to \$500, 100 per day, and its receipts are only about \$00,000; so that the Government needs \$1,250,000 cach week in addition to its currency receipts to make its currency disbursements. Where is that to come from? Not from gold, of which it has less than \$50,000,000, which will be an inseded to meet accruing gold obligations. There will be no recourse, it assumes, but to put the printing press in operation, as in the war, to meet existencies. Whether these statements of THE TRIBUNE be correct or not, we may readily see that our present system of banking and currency may at any time subject the Pederal Government to embarrassment. It rests entirely upon public confidence—not alone in the Government securities but in the banks and bankers also.

REFORM WITH A VENGEANCE.

REFORM WITH A VENGEANCE,
From The Providence Press.

THE TRIBUNE figures from the monthly state THE TRIBUNE figures from the monthly statement, and the statement of payments made from the Treasury, an increase of the public doct for the mouths of August and September. The War Department has absorbed over ten millions in the two months, which is at the rate of sixty millions a year, and the Navy Department seven millions, which is at the rate of forty-two millions a year—in a time of peace. Sixty and forty-two millions a year—in a time of peace. Sixty and forty-two make one nundred and two millions of dollars for these two departments alone. Well, the people were promised comonly, retrenchment, and reform, and they are getting it—with a vengeance!

CONCERNING THE PANIC.

A WARNING TO EXTRAVAGANT PROPLE.

Whether the present panic be a mere flurry, soon to pass over, or the end of prosperity and the present below to greater disasters which shalf involve the entire country, as the New-York TRIBUNK fears, we hope and believe without foundation, there are a few facts which we should seek, as a nation and individuals, to correct. Now, it is as certain as fate that we cannot, as communities and as individuals, keep getting deeper and deeper into debt, and expect to remain as extravagant and prosperous as ever. The issue of \$10,000.00 or \$20,000,000 of greenbacks will not prevent our being pinched when we are called upon to pay these thousands of milions of dellars indebtedness. Whatever the immediate result of the present panic, it is a hint that ought to be heeded, warning is to return to inabits of economy—contracting no new debts, and paying the old as fast as possible. There is no other honest way of getting rid of them, expensive as this way gets to be at last, as debts accumulate, and this overstain the conditions of the con A WARNING TO EXTRAVAGANT PROPLE.

A BLUNDER OF THE BANKS. The Tribune asks, "Shall it be surgery or quedery?" and answers its own question by demanding an extra session of Congress! There are cases where the remedy is worse than the disease. The Tribune may be right in this, that resumption is the only cure for our financial troubles, and that now, above all others, is the time to resome. But it seems odd to us to in all that the New York banks can and should resume specie payments at the moment they have suspended payments in greenbacks. These banks made a gross blunder, to give it no harsher name, in suspending their payments in greenbacks. These banks made a gross-blunder, to give it no harsher name, in suspending their neutal and legitlimate course of business. Their error is now to be retrieved, not by resuming specie payments, but by a return as once to an exhibition of confidence in themselves, which will beget confidence among the peo-ple. There has been no distrust of these institutions which they have not invited, and invited by timidity. Of their strength the country has no reason to doubt, and does not doubt; but it has a right to demand that the strength be shown when it is most needed.

THE WHOLE STORY. THE NEW-YORK TRIBUNE states the danger of the hour to be the cossation of the movement of the crops of the West to the scaboard. It says the stoppage of the movement of grain insures the stoppage of the movement of grain insures the stoppage of shipments of foreign gold to us, and consequently the rain of business generally. It adds that "with hundreds of millions of convertible wealth on hand, the wheels of trade are clogged, and unnumbered evils follow swift behind." This tells the whole story. The West possesses the real wealth of the country, and the East must pay its price for it or go to the wall. While this is the case, we have no occasion to fear a great financial crisis.

> MISCELLANEOUS SUBJECTS. FREE AND SLAVE LABOR.

FREE AND SEATH THROUGH FROM THE BOOM SCHOOL THE NEW-YORK TRIBUNE, SIMBING to establish that free labor has been round to be as productive as since labor, remarks:

We find that the arcrage cross of the sir years 1855 to 1860, inclusive was \$3.800,000 black while the average of the three years 1870 to 1872, inclusively to 3.750,000 bales. The crops of 1853 and 1804 were each tess than 3.000,000 bales. The storage, we submit amply demonstrate that free labor is quite as effective as alave labor in the production of control.

were each ieses than 1,000,000 haies. These figures, we sahmit amply demonstrate that free labor is quite as effective as alave labor in the production of cotton.

We have one comment to submint, and if we are in error we would be gind to be corrected by any of the intelligent farmers. We do not think that This Tribunks of figures prove that free labor has been as effective as slave labor. We grant that viewed from a Northern stand-point, they have that aspect, but we who live in the south, as a matter of fact, know that the freedmen have not worked over two-thirds as well as they did when they were slaves. The question may then be asked, if this be so, how is it that of four great cotton crops two have been made slace the war, and the average of crops for three years has been nearly equal to that of two years before the war? We have this to say in explanation: First, the census must be referred to in order to learn if there is not a great diminution in the other crops-cereals, tobacco, &c. In other words, while the cotton crop may be approximately as large, there has been a very great falling off in the production of breadstaffs, and other leading staples. Second, the cotton planters have become actually more intelligent and enterprising. That is to say, they are more devoted in their own personal efforts, use far more fertilizers, and cultivate the soit on much more scientific principles. To those facts, more than to any additive on the part of the negro labor, is to be attributed, as we believe, the close comparison of the figures as given by The Tribune.

believe, the close comparison of the figures as given by The TRIBUNE.

TREASTRY BOOKKEEPING.

From The Fordand (Me.) Aryss.

THE N. Y. TRIBUNE is following the Secretary of the Treasury with a sharp stick for his unsatisfactory monthly debt statements and monthly statements of payments made from the Treasury by warrants, which The Pristuse claims, and very conclusively shows, are as unsattsfactory, so far as giving any intelligible insight into the condition of the Treasury and the monthly cost of the Government, as the Chinese characters on a tea chest. It afts the expenditure statements for the two mouths, August and September, and shows that they are stile rate of \$872,000,000 ayear, including pensions, interest on debt, &c., &c., which is \$40,000,000 more than has year's receipts. In other words, that the Government is rapidly running in debt, instead of paying it of, according to those figures. It adds to paying it of, according to those figures. It adds to see year for a life time and still be as far from its much and year to year for a life time and still be as far from its much as every first the Treasury does not inlead that the populs shall under stand its operations.

And it let true—either that it does not mean the public

and it he training does not mean the public stand it operations.

And it is true—either that it does not mean the public shall know the exact fluancial condition, or that it intends to give the information, but is unable to do it in an intelligible manner—either the officers are fools, or they deliberately intend to deceive. Which is it! Lack of brains, probably.

THE PARDONED MODOCS.

The San Francisco Bulletin is not pleased with the President's pardon of Barneho and Siciuck, whose ground of justification was that they were sub-

ordinates and only obeyed orders. The Bulletin says they are thorough paced rascals, and adds:

Barneho and Slokuck are Cumbatoshes (Rock-Indians), and made their home in the Lava Bed prior to the warange to ofce in grathey for war-first, last, and all the time, and were the much an the cave, at the time of the parley with Steele, and placed a woman's cap on the chieftain's head in token of bis disgrace. They favored the massacre of the glory only the instruments of Jack in that they assumed stancing for opportunities to shoot at the white Tybees. People who are personally acquainted with the Modocs, and are familiar with the prominent features of the

war, will feel anxions to know the real reasons for not executing these two secondrels in company with Tact, Schonchip, Boston Charley, and Black Jim, who prob-ably passed away about noon to day.

DRIFT OF POLITICAL DISCUSSION.

THE CHIEF JUSTICESHIP.

NO POLITICIAN WANTED.

From The Clerebrad Leader (Rep.)

The dispatch from Washington a few morn-The dispatch from Washington a few mornings are announcing, that the President had tendered the mantle of Chief-Justice Chase to Senator Roscoe Conkling, reawkened the fact that President Grant had made another serious mistake. The dispatch is not confirmed, and it now appears that the story of Conkling's appointment was a canard. We shall hope to see the entire Republican press of the country moved by this little scare to express one idea so plainty and foreibly that no one, least of all the President, shall fall to understand it in its fullest meaning. That deas is simply that the party wants to see no mere politician robed with the ermine of Marshall and Chase as a reward for political services. The Chief-Justicealip should be conferred in accordance with but one idea, that of eminent purity and judicial ability. It should be given to a man who has given his life to the study and practice of law, a man to whom jurisprudence is a fascinating and delightful subject, who loves the law for itself as a painter loves his art, it should be given to a man whose daily life has taught him to regard the principles of law as supreme, and not to one whom political ambition and intrigue have made definent in legal learning, or taught to recard matters from the standpoint of policy. The line between the Judiciary and the Learlantive and Executive Departments cannot be too breadly and datinctly drawn. Let the Chief-Justice be no politician like Gonkling or Morton, but a judge eminent for learning in the law.

NOT THE PLACE FOR A SALAEY GRABBER.

Mr. Conkling's friends say for him that if Mr. Conkling's friends say for him that if he took a seat on the beach he would divest himself of the partisanably which is now one of his distinguishing marks, and apply himself differently to the new work assigned him. Admitting this, still the Onlef Justiceship is not the place in which a man should learn lessone objection to Mr. Conkling's appointment besides his into law, and Mr. Conkling's legal experience practically embruces a period of but time years. There is another competency, though that alone should certainly be sufficient to condemn it—his course on the salary question. This cannot be palliated by any action Mr. Conkling may now see fit to take in the light of the resolution adopted by the New York Republicae State Convention. The sentiment of the people on the salary grab has been so often manifested that it is natural to suppose even President Grant could understand that they do not desire to see salary-grabbots in high places.

A COMPARISON BETWEEN SENATORS HOWE AND

A COMPARISON BETWEEN SENATORS HOWE AND

A COMPARISON BETWEEN SENATORS HOWE AND CONNLING.

From The Miscouse brainest (Rep.)

Active political life is quite congenial to Senator Conkling's tastes. To be conspicuous in the Senatorial debates that sgitate the nation from center to arcumference would be much more compatible with his feelings than to drowse upon the bench in a black gown, doomed to listen to abstract arguments and never see himself in the morning papers. None of these objections can be ursed against Senator Howe. He hates the dress-parade and the fuss and feathers in which Conking takes so much delight. He has had the experience at the bar and on the bench which his younger New York competitor lacks. He already possesses many qualifications for the office that the other would have to acquire. The difference in the mental constitution of the two men is in favor of Howe, when we weigh them for a place like that.

PARTY PROSPECTS. THE ONLY WAY TO PERSERVE THE REPUBLICAN

PARTY.

Prom The Indunapolis Journal (Rep.)

It rests with the party itself to decide its It rests with the party itself to decide its future status and fate. It can easily retain the confidence of the people and the control of the country if it will, and it can as easily forteit them. Two things it can and must do, and these cover pretty much the whole ground. First, it must nominate and elect none but good men to office. Second, it must introduce rigid economy and a general retrenchment in the administration of affairs. The tendency of the times is to extravagnee, both public and private. The expenses of the National and most of the State Governments are more than they ought to be, and should be materially decreased. Times are "hard," money is scarce, the people are heavily taxed, and everything eatls for economy and retrenchment in General, State, local, and municipal Governments. The Republican party has the power to enforce this reform, and must do it. A Republican President and Congress were elected last year on this pledge, and the party is bound to earry it out, honestly, vigorously, thoroughly. It is more than a matter of honor to do so, it is a matter involving the existence of the party. Let the salary grab be repealed and the increased salaries be put back to the old squres, so far as it can be constitutionally done. It there are any sinecures, let them be abolished. Let the appropriations in every department be car down to the lowest possible figure, and every supernumentary clerk and employe of the covernment discharged. The people expect this from the kepublican party, and this it must do, or it will lose and descrete to lose its prestice and power.

THE INDEPENDENT PARTY IN CALIFORNIA.

THE INDEPENDENT PARTY IN CALIFORNIA. The Independents yesterday haid the foundation for more than a local party. Neither the Republican nor the Democratic party could have adopted such a platform. It contains the essential principles on which the next victorious national party must stand. Whatever party demiss or ignores these principles will go to the wall. There is no prospect that the Republican party, as at present organized, will survive Grant's second term, of which only about two years remain. Nor is there the least prospect that the Democratic party in its present condition, or in any condition which it will be likely to stain, will take the lead in the next national canvass. The Republicans will have had a lease of power for 16 years. They cannot renew that lease according to the present outlook. If Grant's nominated for a taird term as a desperate expedient, the whole country would be aroused in opposition. The issues which the platform of the Independents make are substantially those which are being raised by the good men of both the old parties all over the country. Whoever wars against these declarations makes his fight on the loaing side, because he will be found resisting right, numbers, and popular symmetry. The Independents yesterday laid the founwisely with the overshadowing and corrupting power of monopolies; the tariff, with all its abuses; civil Service Reform, which is waiting for some party honest and independent enough to carry out its principles; the land of the service which have threatened to exhaust the national domain by transferring all the grable public land to a few great corporations—tiese and other issues will challenge the judgment of every voter in the country at an early day. Men are everywhere saying, we are ready for fils movement. The time has come for this new departure. That which is good in a local way is good when applied to national affairs.

PHILADELPHIA PARTISANSHIP.

THE APPARATUS OF NOMINATION-PROTEST AGAINST THE EXTENSION OF RING RULE INTO CENTEN-NIAL YEAR.

Thomas H. Speakman of Philadelphia has Issued a pamphiet on "Political Parties—their Uses and Abuses," calling attention to the evil of drawing party ines in local affairs, and having especial reference to the corruptions of Philadephia politics, some of the responsibility for which he endeavors to show belongs to men of high position in that city. Among the more pointed applications he makes of this text is the following, a reminiscence of the campaign of '72:

sponsbility for which he endeavors to show coings to men of high position in that city. Among the more pointed applications be makes of this text is the following, a reminiscence of the campaign of '22:

In June of last year there appeared in the papers a letter addressed by a number of senflemen to F. Theodore Walton, in which, to use their own words, they beg leave to request that you will consent to go before the members of the Republican party of this city os a candidate for nomination for Recorder of Deeds." The names to this paper are as follows:

ALEXANDER HENRY. MATTHEW BAIRD.

JOHN GUSSON'S SON & CO. J. P. BRINER & SONS.

WAYSON & JENNEY. AMOS R. LITTLE.

JOHN GUSSON'S SON & CO. J. P. BRINER & SONS.

WAYSON & JENNEY. AMOS R. LITTLE.

I. FRAIRE EMITH. JAMES L. CLAGIGIM.

It is well known that Mr. Walton was so for moved by this flattering tribute and appeal as to consect to accept the nemnation, and was elected; and, as compared with his predecessors, it is due to him to say, that his mannement of the office has been highly satisfactory. At the time, however, when those goulemen thus gave their names to the pathle in support of Mr. Walton, there was already in somination for the same position a gentleman of unquestionable loyalty to Republican principles, prefehinently qualified by education and experience, and of bluch standing as a citizen, who agreed to perform the duties of the office at a subary of \$5,000 a year. Walton, there was already in nomination for the same position a gentleman of unquestionable loyalty to Republican principles, prefehinently qualified by education and experience, and of bluch standing the samplinar tanguage of this appeal, it was a device of Mr. Walton, there was a proper to the sample of the sampl

test against the "extension of Ring rule into our centen ntal year." On this head, it says:

tost spaints the "extension of May the house of the mind year." On this head, it says:

The terms of same of the officers to be chosen at the coming election will extend over our excisential year. Will the people of Philadelphia permit the national discrete of allowing themselves to be represented by such a class of men, and this contest for right with all the self-shasement it discloses, to be renewed on that grand occasion, when our city, like the focus of a tens, will be the center of observation to all the civilized world! Those men have laid their plans for a sure victory in October. By their refusal to permit any amendment to the Registry law last Winter, they avowed at the same time their fear of the result of a fair election, and their determination to perpetrate so much fraud as might be necessary to make the result sure; and their recent nominating election gave reasewed evidence of a proficiency in counting that defies everything in the way of actual legal votes. There is one thing, and and one, that can completely set at maught these well-laid plans of traitorous iniquity, and that is, the aroused indignation of an outraged community. It remains to be seen how for the spirit of our forefathers of trie is to be found among us at the end of a century—how many there are willing to prove themselves worthy of the blessings of tree government, and to do their duty as citizens in preserving our institutions for posterity as they have been handed down to us.

IS BOLTING ALWAYS IN ORDER?

An article by the Rev. James Freeman Clarke, upon the right of boiling, is published to the last issue of The Independent. After reviewing the

Battler campaign, in Massachusetts, he says the following among other things:

There are two points in regard to party allegiance which can, I think, be plainly shown: first, that no private member of a party is bound to support a momination which is 'unfil to be made;' and, secondly, that no one forfeits this right by becoming a delegate to a convention. The first of these positions does not need a long argument in its support, for it is generally accepted by all but very marrow partisans. It is merely applying to politics the Protestant doctrine of all Protestants is that we ought to become members of a church and respect its rules and teachings, except when they are opposed to our judgment of what is true or false, right or wrong. So we become members of a party, and we ought to defer to the decisions of the party in matters of mere expectiency and where no principle is involved. Between two candidates we may have a choice; but we ought to support the candidate of our party unless he is a man whose character or whose pelley would be plainly hostife to the public good.

But those who admit that the right of bolding inheres in every other voter are disposed sometimes to deny it to those who take part in a convention. The argument is that all the members of a convention are bound by the decision of the majority and must abide by its result; that this is a tacit promise, an implied contract which cach makes when he enters it. It is assumed, in this argument, that we go into a convention agreeing to abide by its result; that this is a tecit promise, an implied contract which cach makes when he enters it. It is assumed, in this argument, that we go into a convention appears to abide by its result; that this is a tecit promise, an implied contract which cach makes when he enters it. It is assumed, in this argument, that we go into a convention arrecing to abide by its result; that this is a tecit promise, an implied contract which cach makes when he enters it. It is assumed, in this argument, that we go into a conv ourselves we concede to our opponents. They have just the same rights that we have.

LETTERS FROM THE PEOPLE.

BUSINESS EDUCATION.

To the Editor of The Tribune. SIR: There has long been a general impression in business communities that the accomplishment of a generous course of study is by no means really essential as a preparation for business enterprise. A adding, perhaps, a smattering of French or German, is considered ample, as preliminary to the training which the shop affords. Thus school preparation for a clerkship, in too many instances, is an empirical matter determined by the merest vagaries. The routine, tread school cannot at best deal thoroughly with the rudi ments of an English education. The sciences and mathematics, consequently, are left comparatively untouched, and are practically scaled volumes to the majority of tradesmen. The absurd notion that scholarship is valuable alone to the professions, and that a few years of mechanical work in memoriting facts and formulas, are all that is needed for success in commercial affairs, is the one great cause of the imperfect results attending the operations of preparatory schools. Studies are selected at random to sout the walms of child and parent; for the caprices of both most be satisfied. As a result, proper classification becomes an impossibility; and working without a chart of graded studies, instructors are compelled to extend their time and energy in wear-some efforts to promote the clashing interests of a score of pupils, cach of whom is riding a special hobby to gratify either his own, or the parental caprice, if subject matters of study were not closely related, so that the mastery of one is essential to an unfolding of the difficulties of his legitimate successor, this course would not be so palpably objectionable. If parents would consider and act upon the fact that even mediocre learning is most expeditiously reached by an observance of the patural order of succession in studies as well as of would not only be greatly simplified, but rendered three-fold more efficient. For so far as common English studies are concerned, the interests of all classes of pu-pils are identical, and the best results will be secured by close adherence to a properly graded curriculum. New-York, Sept. 26, 1873.

THE TRIBUNE'S REPORTS OF THE EVANGELICA ALLIANCE.

To the Editor of The Tribune.

Sir: We poor people out here in the sub-

urbs, who cannot make a "pilgrimage" to New York to see and hear the great and shining lights which crowd the city, console ourselves that we get the next best thins

-i.e., a full report of the proceedings of the Alliance in
THE TRIBUNE. As usual, when anything of importance
occurs, THE TRIBUNE rises above competition, and gives occurs, The Tribune rises above competition, and gives the most complete and correct account of the debugs of the Alliance. The complaint of the New-Yorkers who cannot draw their Tribunes on account of the "rma" upon them, holds good here. To make sure of your paper we have to call on the newsdealers before 9 or 10 "clock, as it is not easy to get The Tribunes after that time. Of course those who are late, or do not care much what they read, can get some of the others all day. Many important papers have been read at the Alliance, which are only obtainable through The Tribune; these, which are only obtainable through The Tribune; these, which are duly obtainable through The Tribune; these, which are the tribunes of prominent and learned men, are well worthy of preservation.

Puttaburgh, Oct. 8, 1873.

THE ENGLISH ARISTOCRACY AND AMERICAN

THE ENGLISH ARISTOCRACY AND AMERICAN INSTITUTIONS.

To the Editor of The Tribune.

Sir: The Rev. Dr. Brindley, at Steinway Hall,

inst night, denounced as a lie Mr. Bradlaugh's assertion that the Church and aristocracy of Eugland revised the people of America. I send you with this an extract

people of America. I send you with this an extract from an article printed in *The London Times* of July 9, 1863, sustaining Mr. Bradlaugh, and I request you to print it. Commenting on the Protective Tariff system of America *The Times* said:

But what a destiny are these degenerate and insensate people preparing for themselves. They are not shutting themselves out from all mankind is order to work out some philosophic dream of peace and innocence. They have not even the short-sighted wisdom of the Chinese or the Japanese, who, in their happy conceit, feared to be contaminated by outside intercourse. These people are isolating themselves only in order that they may induling their own fierce vices announcedled. With this object they are reducing themselves in a condition which is a warning to the world. Englishman.

New Fork, Oct. 3, 1873.

NEW PORMS OF EXPLOSIVES,

To the Editor of The Tribune. SIR: In a recent number of THE TRIBUNE Sir: In a recent number of The Tribune appears a notice of Dr. Sprengel's new form of explosives as potented in England, the object being to mix two or more materials, non-explosive, by themselves, but forming an explosive compound when put together. Permit me to say that a few years ace I devised the same thing, using nearly all of the agents as employ d by Dr. Sprengel, and that many trials were made in blasting on public works. I filed a caveat in January, 1871, covering the main features of the invention. Pecuniary want has prevented me from bringing the thing into public use, but believing, that subjects of discovery and invention should be set right before the public, I make this communication.

Lock Sheldrake, N. Y., Sept. 25, 1873.

THE RUN ON THE TRIBUNE.

To the Editor of The Tribune.

To the Editor of The Tribune.

SIR: To-day, in traveling from Sheepshead SIR: To-day, in traveling from Sheepshead Bay, L. I., to Union-square, I was unable to find a Tainers on the route. I could get any of the other papers—they were not "all sold"—but I would not. Now, Sir, I firmly maintain that the fault is yours. You can make your paper stupid and dail and remarkable for what it did not publish, as your cotemporaries do, and then I could find my paper. But you will not—that is the word, you will not—and thus you compet me to travel ten miles in search of a TRIBLINE. But I will not be cheated. I shall accomplish 20 miles if necessary before I abandou the search.

New-York, Oct. 13, 1873.

GUARDING AGAINST ELECTION FRAUDS.

It has been reported to the undersigned that preparations for fraudulent voting at the approaching selections, heretofore extensively practiced, are now being repeated by some of the inspectors of elections, ench as registering the names of voters incorrectly, and that other irregularities, which show incompetency and distoncestly, disqualifying them from serving. Voters are therefore requested to see that their names are correctly registered; and also to report to the President of the Board of Police Commissioners or to H. N. Beers, No. 48 East Twenty-third-st, any such acts of irregularity or incompetency, with definite particulars and responsible evidence. It is also requested that in every election district the triends of a pure election arrange to have some competent person or persons present at every registering effice during the uaxe of registry to see that the rights of voters and the provisions of the law are respected.

W. H. NEIBERS, Persident,

of the N. Y. City Council of Political Reform.